THE THINGS WE KNOW

IN courts of law the phrase "I believe" has no standing. Never a witness gives testimony but that he is cautioned thus, "Tell us what you know, not what you believe."

In theology, belief has always been regarded as more important than that which your senses say is so.

Almost without exception "belief" is a legacy, an importation—something borrowed, an echo, often an echo of an echo.

¶ The Creed of the Future will begin, "I know," not, "I believe." And this creed will not be forced upon people. It will carry with it no coercion, no blackmail, no promise of an eternal life of idleness and ease if you accept it, and no threat of hell if you don't. It will have no paid, professional priesthood, claiming honors, rebates

and exemptions, nor will it hold vast estates free from taxation. It will not organize itself into a system, marry itself to the state, and call on the police for support. It will be so reasonable, so in the line of self-preservation, that no sane man or woman will reject it. And when we really begin to live it, we will cease to talk about it.

As a suggestion and first rough draft, I submit this—I KNOW:

That I am here
In a world where nothing is permanent but change,
And that in degree I, myself, can change the form of things
And influence a few people;
And that I am influenced by these and other people;
That I am influenced by the example and by the work of men who are no longer alive
And that the work I now do will in degree influence people who may live after my life has changed into other forms;

That a certain attitude of mind and habit of action on my part will add to the peace, happiness and well being of other people,
And that a different thought and action on my part will bring pain and discord to others,
That if I would secure reasonable happiness for myself, I must give out good-will to others,
That to better my own condition I must practice mutuality;
That bodily health is necessary to continued and effective work;
That I am largely ruled by habit,
That habit is a form of exercise,
That up to a certain point, exercise means increased strength or ease in effort;
That all life is the expression of spirit,
That my spirit influences my body,
And my body influences my spirit,
That the universe to me is very beautiful,
And anything and everybody in it good and beautiful,
When my body and my spirit are in har-

monious mood; ¶ That my thoughts are hopeful and helpful unless I am filled with fear,
And that to eliminate fear my life must be dedicated to useful work—work in which I forget myself;
That fresh air in abundance and moderate, systematic exercise in the open are the part of wisdom;
That I cannot afford, for my own sake, to be resentful nor quick to take offense,
That happiness is a great power for good,
And that happiness is not possible without moderation and equanimity;
That time turns all discords into harmony if men will but be kind and patient,
And that the reward which life holds out for work is not idleness nor rest, nor immunity from work, but increased capacity,
GREATER DIFFICULTIES, MORE WORK.